

By  
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ سَيِّدِنَا وَحَبِيبِنَا  
أَبِي الْقَاسِمِ مُحَمَّدٍ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ .

قَالَ اللَّهُ تَعَالَى فِي مُحْكَمِ تَنْزِيلٍ :

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
ر

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا  
تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ (البقرة: 197)  
صَدَقَهُ الْعَلِيِّ الْعَظِيمِ

In the name of Allah, the most Beneficent, the most Merciful.

[The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (hereafter): for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding. ]

We have been discussing about Mustahabbat-ul-Ihram مستحبات الحرام These are recommended for them who intend to wear Ihram. Or things which are recommended for the pilgrim who is in the state of Ihram. And we have mentioned some of those things. We mentioned from 1 to 6. Number 7 is the mustahabb (recommended) of Ihram. It is mustahabb for a person to say his niyyah when he wears Ihram. There are two kinds of niyyah. There is a niyyah that a person does without saying it but the niyyah is in his heart. This kind of niyyah is acceptable. And the second form of niyyah is that he has intention in his heart also he speaks out the niyyah loud. For example when someone is praying he can make his niyyah in his heart without saying it aloud.

And sometimes you loudly say قُرْبَةً إِلَى اللَّهِ تَعَالَى صَلَّى صَلَاةُ الظُّهْرِ that I am praying Zhur prayer to become close to Allah Subhana-Wa-Ta'aala. In the case of Ihram it is mustahabb (desirable though not obligatory; recommended) to come out and say it loud. It is preferable to come out

and say the niyyah loud that أَوْ أَحْرَمَ لِلْعُمْرَةِ قُرْبَةً إِلَى اللَّهِ تَعَالَى أَحْرَمُ حَجَّ التَّمَتُّعِ say this niyyah loud. And for man it is mustahabb to raise his voice with Talbiyah. This is Talbiyah.

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ اللَّهُمَّ لَكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ It is mustahabb for man while he wears his haram to say it loud. So number 7 after you have said

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the niyyah loud and number 8 is to say the Talbiyah while you wear Ihram or after you have worn

Ihram you have to say it **أَشْرِيكَ لَكَ** here I am **لَبَّيْكَ اللَّهُمَّ لَكَ لَبَّيْكَ** you have no partner  
**لَبَّيْكَ** here I am **إِنَّ الْحَمْدَ وَالنِّعْمَةَ** praises and blesses belong to You. **وَالْمُلْكُ** and the kingdom  
also belongs to you, **أَشْرِيكَ لَكَ** You have no partner. This is Talbiyah. You are responding to  
the call of Allah. And this is your response to *Allah Subhana-Wa-Ta'aala*.

In some other hadith it is also preferable to read this Dua. And Dua is **لَبَّيْكَ ذَا الْمَعَارِجِ** it  
is the type of Talbiyah. And the same they made it short in the hadith of Ahlul Bayt. There is a  
shorter Talbiyah and there is another Talbiyah which is medium and there is another one which is  
a little bit longer. And the reason behind it is that sometime when you are wearing your Ihram  
you may have enough time and you are not in hurry. If you have enough time it is preferable to  
read long Talbiyah. Sometimes you have medium time you are in hurry but in hurry too much.  
For those people it is preferable to read the medium Talbiyah. And for those who don't have  
enough time they are in hurry because they are late it is preferable to read the short one. These  
are the Duas of Ahlul Bayt. Allah is very kind to us. He facilitates and accommodates us.

**لَبَّيْكَ ذَا الْمَعَارِجِ** This is the Dua which is also recommended for a person to read while  
he is in his Ihram while you are doing your Talbiyah and responding to *Allah Subhana-Wa-Ta'aala*,  
because Allah calls you and ask you to respond to His call.

And 10<sup>th</sup> number is **لَبَّيْكَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ وَآلِ مُحَمَّدٍ لَبَّيْكَ بِحُجَّةٍ**  
**وَعُمْرَةٍ لَبَّيْكَ لَبَّيْكَ وَهَذِهِ عُمْرَةٌ مُتَمَنِّعَةٌ عُمْرَةً مُتَمَنِّعَةً إِلَى الْحَجِّ لَبَّيْكَ لَبَّيْكَ أَهْلَ النَّبِيِّ لَبَّيْكَ لَبَّيْكَ تَلْبِيَّةٌ**  
**تَمَامُهَا وَبَلَاغُهَا عَلَيْكَ** this is Talbiyah recommended for a person to say it while he is in the  
state of Ihram. And generally number 9 is mustahabb to keep saying this Talbiyah. It is  
mustahabb to repeat this Talbiyah all the time. Also not only that it is mustahabb to say this  
Talbiyah as soon as you wake up. Not only after the sleeping it is Mustahabb to read this Dua  
which is the Talbiyah after each prayer. Especially it is recommended to read this Dua before the  
Fajr payer. It is also Mustahabb to say it all the time. And a woman in her monthly menstrual  
cycle period it is also recommended for her to recite and say this Talbiyah with fervor and  
devotion. So as soon as you wear your Ihram you should start reciting this Talbiyah until you see  
the houses in Makkha. Doesn't matter what is your miqat, but say this dua. So these are the  
mustahabbat of Ihram.

If you are performing Hajj it is mustahabb to continually saying this Talbiyah until the  
Zuhr of the day of Arafaa while you are in the state of Ihram. And after this it is not mustahabb  
to recite it.

Now we proceed to the Makroohat (undesirable/unappealing acts). We have to  
understand what are the undesirable acts while someone is in the state of Ihram. First makrooh  
(undesirable though not punishable) act is this if someone wears a black Ihram. White Ihram is  
preferred to black Ihram. Second makrooh (undesirable though not punishable) act is to sleep in  
the state of Ihram. It is makrooh to do so. Third makrooh act is to wear a dirty and unclean  
Ihram. But during the performance of your rituals due to some factors if your Ihram gets dirty?  
No problem. It is mustahabb to keep on wearing the same Ihram. Though you can change your  
Ihram but it is mustahabb to keep on wearing the same Ihram till you finish your rituals. Fourth  
makrooh act is to wear a sewn Ihram. It should consist of two white plain unsewn sheets of cloth  
with the description of 125 x 300 cm in size (**the Izar**), while the other should be about 125 x 180

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cm in size (**the Rida**). The **Izar** is wrapped around the lower part of the body, while the **Rida** is used to cover the upper part of the body. Fifth makrooh act is to wear henna botanically known as '*Hawsonia inermis*' before wearing Ihram. Sometimes men also use henna to color their beards it is a makrooh act. So before wearing Ihram one should not color his beard with henna. There should not be any color of henna on your hands or beards because the color is considered to be a part of beauty. In Hajj we are in the form of simplicity. Sixth makrooh act is not to use any thing in bathroom, which may squeeze your body. And one more thing you must keep in your mind that when you are in Hajj and in that holiest place on the face of the earth you are not yours but Allah's. So your soul and your body both belong to Allah. Your moves, your thoughts, your motives, your language, your feelings, all what is yours but now it is Allah's. So anything which may scratch or squeeze your body is not allowed.

Seventh makrooh act is to respond to others in Talbiyah if they called you by your name. Please you must carefully avoid it. It is makrooh to do it while you are in the state of Ihram. Why? Because there are two different calls. One call is from a man to call you by your name, and Talbiyah is a response to the call of *Allah Subhana-Wa-Ta'aala*. And in Bait ul Haram (house of Allah) you have been called by *Allah Subhana-Wa-Ta'aala*. By doing it your Hajj does not become void. But in point of fact these are undesirable and unappealing acts which are called Makroohat.

Let me explain once again the difference between Mustahabb and Makrooh.

#### **Mustahabb**

- An act which should be done willingly. And one should prefer doing it.

#### **Makrooh**

- An act which is undesirable and unappealing. If you do that it is OK but one should avoid doing it.

*Dear readers only you could let me know - up to what I did justice in conveying Din-e-Elahi to you. I would welcome your comments.*

Further will be discussed in next lecture Inshallah.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
والسلام عليكم ورحمة الله وبركاته